



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the metamorphoses and transferences of geographical names will interest the student of folk-etymology.

Bibliothèque des Écoles et des Familles. UNE FRANCE OUBLIÉE : L'ACADIE, par GASTON DU BOSQ DE BEAUMONT. Paris : Hachette, 1902. Pp. 191.

Besides historical data and travel notes this work contains a brief section on the language and customs of the Acadians, and some items concerning the Micmacs of Cape Breton, the Hurons of Loretto, the Montagnais of Pointe-Bleue, and the Iroquois of Caughnawaga. The author's derivation (p. 64) of *Lac Bras d'Or* from *Labrador* needs elucidation. On page 72 is recalled the marriage of the Chevalier de La Nouée in 1754 to a Micmac *métisse*. At Pointe-Bleue there is abundant evidence of the intermixture of the Hudson Bay men and the Montagnais women. The old conical birch-bark wigwams of these Indians have given way to cloth tents in imitation of the whites. The younger generation of the Iroquois at Caughnawaga are letting their beards grow. Here, too, "the blond *métis*" are in evidence.

U. S. Department of Agriculture (Bulletin No. 33. — W. B. No. 294). Weather Bureau. WEATHER FOLK-LORE AND LOCAL WEATHER SIGNS. Prepared under the direction of Willis L. Moore, Chief U. S. Weather Bureau. By EDWARD B. GARNOTT, Professor of Meteorology, Washington : Government Printing Office, 1903. Pp. 153. With 21 charts.

Pages 5-47 of this interesting little volume are devoted to "Weather Folk-Lore," i. e. proverbs and sayings of the folk concerning wind and storm, clouds, atmospheric changes, temperature, humidity, animals, birds, fish, insects, plants, sun, moon, stars, moon and weather, stars and weather, animals, birds, etc., and weather, days, months, seasons, and years. Alongside the folk-thoughts are given the words of poets and philosophers. Few proverbs of American Indians have ever been published, for which reason the following may be reproduced here : —

1. When the clouds rise in terraces of white, soon will the country of the corn-priests be pierced with the arrows of rain (Zuñi).
2. When oxen or sheep collect together, as if they were seeking shelter, a storm may be expected (Apache).
3. When chimney-swallows circle and call, they speak of rain (Zuñi).
4. When grouse drum at night, Indians predict a deep fall of snow.
5. When the sun sets unhappily (with a hazy, veiled face), then will the morning be angry with wind-storm and sand (Zuñi).
6. The moon, her face if red be,
Of water speaks she (Zuñi).

DAS ASYLRECHT DER NATURVÖLKER, von A. HELLWIG. Mit einem Vorwort von J. Kohler. Berlin : R. von Decker's Verlag, 1903. Pp. viii, 122.

This little monograph endeavors to describe the nature and purpose of the "right of asylum" among savage and barbarous peoples all over the

globe. This "right of asylum" has also had an important rôle in the development of higher human civilizations, — *e. g.* in the Greek and Roman period, in the Middle Ages in Europe, and particularly among some of the Semitic peoples, with whom the "city of refuge" (known also to the Creeks and the Iroquois, etc., in primitive America) was an approved institution. Hellwig recognizes three divisions of this "right of asylum," — those for criminals, strangers, slaves, all very intimately related. The division into local, personal, and temporal "right of asylum" is rejected by him.

Among people so low in the stage of culture as the Australian blacks the "right of asylum" for strangers occurs. Strangers in limited numbers are permitted by the tribe in whose land alone the red earth used for mourning is found, to visit the place unmolested and take as much of it as they can carry away. In Polynesia the "right of asylum" appears in many interesting forms, rising often to the dignity of the sanctuary of the old Israelitish sort. The African Bushmen are probably without this idea, but the author attributes it in some form to the Hottentots. In various parts of Negro and Negroid Africa all varieties of the "right of asylum" appear, based sometimes on religious and sometimes on selfish and material grounds. Eastern Africa has had a relatively high development of this institution for strangers for more than 600 years. The right of the slave to asylum has had an ethical influence upon his master in the way of inducing better treatment. Often wives have right of asylum against their husbands who have abused them. "Right of asylum" naturally leads often to arbitration, etc. The *anaya* of the Kabyles is "the safe-guard of fugitives, those threatened by vengeance, those in imminent or present danger." The responsibilities the right imposes upon those who avail themselves of it are very great; violation often causes every privilege to cease. The mass of Hellwig's data relates to Africa, which continent takes up pages 25-105 of the book. America is treated at pages 105-122 under the rubrics: general, criminal, stranger, slave. The Cherokee and the Creeks are chiefly referred to, — in the next edition Mooney's work on the former ought to be used; also Gatschet for the latter. In the "peace towns" of some of these Indians of the southeastern United States, as also in the corresponding "city" of the Iroquois, we meet with rather high conceptions of the idea of asylum. In some form or other, the "right of asylum" was well-known among many American Indian tribes. This section of Hellwig's work can easily be enlarged and improved. His forthcoming work on the "right of asylum" among the "higher races" will be awaited with interest.

KARTOGRAPHIE BEI DEN NATURVÖLKERN. Inaugural-Dissertation zur Erlangung der Doktorwürde der hohen philosophischen Fakultät der Friedrich-Alexanders-Universität, Erlangen vorgelegt von WOLFGANG DRÖBER. Erlangen: Junge & Sohn, 1903. Pp. 80.

The five chapters of this discussion of map-drawing among primitive peoples (the author's thesis for Ph. D., at the University of Erlangen) treat the following topics: Qualities capacitating primitive peoples for map-drawing, the first traces of cartographic attempts (rock-drawings and their signifi-